

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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No. 5

SCHOOL INTEGRATION — EVIDENCES OF PROGRESS

At the time the Supreme Court struck down the old separate-but-equal doctrine, on May 17, 1954, public school segregation was maintained by law in 17 states and in the District of Columbia. . . . with a new school semester under way, a few headline-making blots of disorder in the South obscured the fact that approximately 122,000 Negro children are actually sitting in Southern classrooms with white children in formerly segregated schools. And this figure does not take in the federally operated schools (e.g. on military posts) that have integrated since May 1954, or Roman Catholic parochial schools, which in several Southern states are well ahead of state schools in integration.

Integration's most striking success story unfolded right in the nation's capital. Prodded by President Eisenhower's appeal for trial-blazing, the District of Columbia's board of education was ready with an integration plan one week after the Supreme Court handed down its decision. At first white high-school students boycotted classes and booed Negro newcomers, but these protests soon ended when school authorities sternly threatened to ban troublemakers from athletic teams and other extracurricular activities. Washington, D. C. schools are now fully integrated (but 20% of the Negro schoolchildren, living in Negro neighborhoods, go to all-Negro schools), and 88,500 Negroes attend classes along with white children in what one school official called a "miracle of social adjustment." The rapid march to total integration is all the more noteworthy because Negroes make up a 68% majority among District of Columbia public school children.

None of the states have carried integration quite so far as the District of Columbia, but the six Border States, on the whole, have made heartening progress. Three-fourths of their 800 school districts with both white and Negro pupils have at least started along the path, and some 60,000 Negro children are attending integrated schools. Every one of the tax-supported colleges and universities in the six states is open to Negroes.

DELAWARE. Out of 61 school districts with both white and Negro children, 18 have wholly or partly ended segregation, with Wilmington entirely integrated and the southern half of the state still segregated. But the U. S. District Court has ordered the easygoing state board of education, which had left integration up to local choice, to draw up a statewide integration program.

KENTUCKY. About 80% of the state's Negro children live in school districts that have made at least a start toward integration. The semester just begun has seen no serious disorder even in the coal town of Sturgis, where only a year ago a white mob turned back Negro pupils trying to enter the white high school. . . .

ARKANSAS. All eight tax-supported colleges are open to Negroes, and as the new semester began a fortnight ago, about 50 Negroes in ten districts had enrolled in white elementary and high schools. Things seemed peaceful enough — until Governor Orval Faubus called out the National Guard. [See statements by Ark. groups.]

NORTH CAROLINA. In a token appeasement of the Federal Courts, Charlotte, Greensboro and Winston-Salem this semes-

ter admitted a total of 13 carefully screened Negroes to white schools. The lone Negro pupil at Charlotte's Harding High School withdrew last week in the face of continuing harassment. The Greensboro and Winston-Salem pioneers were still holding on.

TENNESSEE. Mob violence, sparked by Rabble-rouser John Kasper, flared in Clinton a year ago when Negroes entered Tennessee's first integrated school. Last week eight Negro pupils sat in Clinton High classrooms, and the town was reassuringly peaceful. But when Nashville admitted twelve Negro first-graders to white schools, Carpetbagger Kasper butted in again — with explosive results. [See other article about Tennessee.]

ALABAMA. Negroes and whites attend classes together only in two small private colleges. When an ill-advised Negro preacher in Birmingham tried to enroll Negro children at a white school last week amid growing tension fanned by the recent emasculation of a Negro and the news from Arkansas, rowdies beat him and drove him away.

FLORIDA. Governor LeRoy Collins bills himself as a moderate, but even private colleges are still segregated. As the new semester began, no Negro parents even tried to enroll their children in white schools. Pending is a Federal Court suit challenging the constitutionality of the state's pupil assignment law.

GEORGIA. Total segregation, from colleges to kindergartens.

LOUISIANA. Some court-ordered integration at the college level, none in elementary or secondary schools. But the Federal District Court, in a ruling upheld by the Supreme Court, has ordered officials to integrate New Orleans schools.

MISSISSIPPI. No integration, no suits pending, not even any token efforts by Negroes to enroll children in white schools.

SOUTH CAROLINA. No integration, but the trustees of one school district (Summerton) are under a Federal Court order, upheld by the Supreme Court, to start.

VIRGINIA. Negroes are now admitted to some formerly white-only colleges, but otherwise the state government's "massive resistance" program, with its ingenious network of segregation laws, has kept the barriers intact. Last week in Alexandria, just across the Potomac from the nation's capital, Federal Judge Albert V. Bryan dealt "massive resistance" a hard blow in ruling that school authorities in nearby Arlington "can no longer refuse admittance" to seven Negro children turned away when they tried to enroll in white schools.

(The Time Magazine, September 23).

MISSOURI

Missouri begins the fourth academic year following the Supreme Court decision with school desegregation completed in all the larger cities and segregation lingering only in scattered rural communities and the cotton-growing southeast "boothel."

High school segregation has been ended nearly everywhere except in the "boothel," and a local observer there reports that five or 10 years will see the end of it.

To date, some 209 districts out of 244 with Negro enrollments report the end of segregation, and 60,000 out of 67,000 Negro pupils are expected to be in integrated situations when classes open this month. Most of these are in the big school systems of St. Louis, St. Louis County, Kansas City, St. Joseph and Springfield.

Superintendents in 10 more districts report that integration is expected to be accomplished within two or three years, usually dependent upon the completion of building programs. Otherwise, not much change from last year seems evident. Where sentiment for integration was strong, the task has been accomplished. Elsewhere, both white and Negro communities appear to be marking time, both convinced that integration is coming but neither wishing to press the issue. . . .

(Southern School News, September 1957)

WEST VIRGINIA

Public school desegregation . . . moves into its fourth year in West Virginia . . .

Hardy County will take its first positive step toward a desegregated program this fall, and the counties of Boone, Harrison and Mason will completely desegregate after following a policy of partial desegregation last year.

These several changes, decided by the county school boards some time ago, give West Virginia a school picture like this: 24 counties fully desegregated, 17 partially desegregated, two still segregated, and 12 with no Negro students.

Numerically speaking, the preponderance of Negroes are in partially desegregated counties. A total of 16,513 Negro children have a choice of either white or Negro schools in counties where 155,830 white children go to school.

Some 8,600 other Negroes are in fully desegregated systems which have a total of 229,524 white children. Only 703 Negro children reside in the two counties — Hampshire and Jefferson — where no action has been taken. There are 6,415 whites in those systems. The 12 counties without any Negro population have 40,861 white school-age children. . . .

(Southern School News, September 1957)

MARYLAND

At least 50 ADDITIONAL schools in Maryland were open to mixed enrollment in advance of the fall semester, making it likely that white and Negro children would be attending classes together in some grades of more than a fourth of all public schools in the state. The number of children involved will not be known until registration is complete.

One county, St. Mary's, which lies in deep southern Maryland, enrolled four Negroes in three white elementary schools for the first time, raising to 14 the number of Maryland counties having some actually mixed schools.

One of the remaining nine counties has no Negro pupils and nearly all the others have policies under which Negroes may seek transfers to white schools on an individual basis, if they so desire.

The state superintendent of schools, Dr. Thomas G. Pullen Jr., when asked to comment on the situation, said, "Maryland continued to follow a policy of desegregation at the local level by and with the cooperation of the two races." Dr. Pullen pointed out that in those counties with small percentages of Negroes, the transition was taking place rather rapidly, while in those counties with higher proportions of Negro pupils, desegregation was moving relatively slowly.

The most significant desegregation increase in preparation for the 1957-58 season was the placing of an additional 25 schools on a non-segregated basis in Baltimore County, and the enrollment of Negroes in 15 more formerly all-white schools in Frederick County, four more in Montgomery and Prince George's counties, one more in Talbot County and an as yet unknown number in Anne Arundel. Last year 138 out of 794 county schools had mixed enrollments. With Baltimore city schools included, 218 out of 961 schools in the state had both white and Negro pupils. . . .

(Southern School News, September 1957)

TEXAS

A new survey disclosed that at least 122 Texas school districts established an official policy of integration before a new law requiring local voter approval took effect.

The study also showed that Negroes have been slow to apply for admission to white schools, when given a choice. Odessa officially abolished segregation in the high school in 1955 but has never had a Negro ask to attend the white school.

The U.S. Fifth Circuit Court of Appeals said that new pro-segregation laws would not relieve the Dallas school board of its duty to comply with the constitution.

No new districts will begin integration this September. Mansfield, scene of a disturbance in 1956 when Negroes attempted to enroll, remains segregated.

The Dallas school board ordered segregation to continue through the coming school year, after a federal court ordered desegregation without setting a deadline.

San Antonio's superintendent said integration is proceeding smoothly into its third year "but when it comes right down to it they [Negroes] want to go to their own schools."

A statewide poll showed resistance to integration remains strong.

The Texas Research League, privately-supported, recommended that local districts be required to bear a greater share of public education's cost. . . .

(Southern School News, September 1957)

STATEMENTS BY LITTLE ROCK GROUPS

COUNCIL OF CHURCH WOMEN

The Council of Church Women of Little Rock and North Little Rock in called session September 9, 1957 wish to go on record expressing our great concern over the situation which has developed in our communities.

We must say in the beginning that it is our Christian conviction that enforced segregation of any group of persons because of race, creed or color is a violation of Christian principles. . . .

We believe in the right of dissent and the right of those persons who disagree to follow due process of law and order in efforts to change laws with which they disagree.

We believe it is the obligation of every citizen to uphold what is the law of the land, and that citizens of this State have a right to expect their elected officials to use their offices to carry out obedience to the supreme law of the land. We are shocked and dismayed that the Governor of our State has placed military troops within our community to defy the order of the Federal Court instead of upholding the law of the land. . . .

We deplore the un-Christian acts of some of our citizens expressing hatred of others, which have made the headlines in reports around the world. We believe in the sincerity and goodwill of the majority of citizens of our communities. . . .

We call upon the Christian Citizens of our communities and of our State to join us in (1) Praying to God the Father of us all to forgive us for our failure to live as children of one father, and praying for His guidance and wisdom for us all, and especially for those on whom rests the responsibility for the solution of the immediate situation before us. We issue this call to prayer to all who will join us wherever they are at 12 noon Thursday, Sept. 12, in a special time of prayer and meditation; (2) In expressing our confidence in the support of the actions of the Boards of directors and the administrators of the public schools of our communities in their efforts to comply with the law of the land; (3) In treating every person as we would like to be treated; (4) In refusing to be a party to any act, or word, or idle rumor which will give rise to tension between groups in our communities; (5) In refusing to listen to persons seeking to arouse hatred and setting group against group.

ARKANSAS CHRISTIAN MISSIONARY SOCIETY

The following members of the Board of Managers of the Arkansas Christian Missionary Society, an agency of the cooperative work of the Christian Churches (Disciples of Christ) of Arkansas, hereby resolve that

WHEREAS, the Supreme Court of the Federal Government has clearly set forth both the principle and the pattern for racial integration of the public schools of our nation, and

WORSHIP PROGRAM FOR RACE RELATIONS SERVICES

THE PRELUDE

THE HYMN—ALL PEOPLE THAT ON EARTH DO DWELL
Old Hundredth

THE SENTENCES

Our help is in the name of the Lord, who made heaven and earth. Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

SUMMARY OF THE LAW

Hear the Summary of the Law as our Lord Jesus Christ has given it: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Minister: Lord have mercy upon us.

People: Christ have mercy upon us.

Minister: Lord have mercy upon us.

THE PRAYER OF GENERAL CONFESSION (Minister and People)

O most merciful God, Father of our Lord Jesus Christ; Who pardonest all such as truly repent and turn to Thee; We humbly confess our sins and implore Thy mercy. We have not loved Thee with a pure heart fervently; Neither have we loved our neighbor as ourselves. We have not done justly, nor loved mercy, nor walked humbly with Thee, our God.

Have mercy upon us, O Lord, according to Thy loving-kindness; According to the multitude of Thy tender mercies, blot out our iniquity. Create in us a clean heart, O God; And renew a right spirit within us. Caste us not away from Thy presence; And take not Thy Holy Spirit from us. Restore unto us the joy of Thy salvation; And uphold us with Thy free Spirit. Amen.*

THE ASSURANCE OF PARDON

Almighty God, who doth freely pardon all who repent and turn to Him, now fulfill in every contrite heart the promise of redeeming grace; remitting all our sins, and cleansing us from an evil conscience; through the perfect sacrifice of Christ Jesus our Lord. Amen.*

THE ANTHEM

THE PSALTER—PSALM 72

THE GLORIA PATRI

THE OLD TESTAMENT LESSON— DEUTERONOMY 10:12 - 11:1

THE HYMN—O GOD OF EARTH AND ALTAR *Llangloffan*

THE NEW TESTAMENT LESSON—EPHESIANS 2:8 - 3:6

THE SERMON

THE HYMN—I BIND MY HEART THIS TIDE *St. Quintin*

THE OFFERING

THE DOXOLOGY

THE PRAYERS OF PETITION AND INTERCESSION

Minister: The Lord be with you

People: And with Thy Spirit

Minister: Let us pray

O Lord, show Thy mercy upon us

People: And grant us Thy salvation

Minister: O God, make clean our hearts within us

People: And take not Thy Holy Spirit from us.

We praise Thee, O God, for those men and women of oppressed class, or race, or nation, and for those persecuted for conscience' sake, who, by a miracle of grace, bear in their hearts no hatred or bitterness; but with Christ-like courage press continually forward for justice and freedom for their fellows, enduring the cross for the joy which is set before them; by faith holding a vision of that day when all men shall be free, and all shall live together in the brotherhood of the children of God. Amen.**

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, pour out Thy Spirit upon all flesh, and hasten Thy Kingdom; through the same Thy Son Jesus Christ our Lord. Amen.*

THE PRAYERS OF SILENT INTERCESSION

THE HYMN—JUDGE ETERNAL, THRONED IN SPLENDOR
Rbuddlan

THE BENEDICTION

THE POSTLUDE

OTHER HYMNS WHICH MAY BE USED ARE:

Through the Night of Dark and Sorrow
O, Brother Man
Where Cross the Crowded Ways of Life
Once to Every Man and Nation
God the Omnipotent King Who Ordainest
Lead On, O King Eternal
Turn Back, Oh Man

*From "The Book of Common Worship" The Board of Christian Education, The Presbyterian Church, U.S.A. Used by permission.

**From "A Book of Worship for Free Churches" copyright 1948 by the Board of Home Missions of The Congregational Christian Churches. Used by permission.

We are indebted to Miss Elinor Lockwood, a student at Union Theological Seminary, New York, New York, for the preparation of this program. Copies of this program are available from the Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y. 4c each; \$3.00 per hundred.

WORSHT PROGRM FOR RACE RELATIONS STUDIES

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WHEREAS, through local court action in legally-constituted procedures the pattern for the beginning of such integration has been established in the important Little Rock School District, and

WHEREAS, the Little Rock School District administration has publicly announced that careful plans for compliance had been made, and

WHEREAS, the Governor has, contrary to previously announced policy, interfered with the compliance with the Supreme Court decision by calling out the National Guard, stationing same at Central High School, and, by definite order, excluding Negroes from enrolling,

THEREFORE, BE IT RESOLVED THAT WE DEPLORE THE ACTION of the Governor as unnecessary and unduly inflammatory, and that we call him to use the full weight of his office to implement Federal law, or failing this, to return to his first position of not interfering with orderly compliance.

(Signed by 13 members of the Board of Managers)

GROUP OF MINISTERS

We, the undersigned ministers of Little Rock, strongly protest the action of Governor Orval E. Faubus in calling out the armed forces of the State to surround Central High School, thereby preventing integration in compliance with the Supreme Court's decision of May 1954 and the order of the Federal Court of August 1957.

We deplore: (1) the overriding of the authority of the local school administration; (2) the disregard of national law; (3) the abuse of the autonomy of the local school districts; (4) the policing of the great majority of law abiding youths of the city; (5) the exciting of racial tensions; (6) the reflections cast upon our local law enforcement officers; (7) the destruction of the respect of our citizens, young and old, for proper constitutional authority.

We appeal to every citizen to unite with us in earnest prayer to God that justice will be brought about and a right example set for every child of our community.

(Signed by 16 Little Rock Ministers on September 3rd)

ANNUAL PASTOR'S SCHOOL

Substantially the same statement as above was adopted by the Annual Pastor's School of the Little Rock Conference and the North Arkansas Conference of the Methodist Church on September 7 at Hendrix College, Conway, Arkansas.

MINISTERIAL ASSOCIATION

We, the Greater Little Rock Ministerial Association strongly request of the mayor and police authorities of this city, county and state that the crowds of people gathered around the Central High School of Little Rock be immediately dispersed since it is evident that some persons are not there for peaceable assembly.

(Signed by 38 Little Rock ministers)

MINISTRY OF RECONCILIATION — LITTLE ROCK

Forty clergymen of many faiths undertook . . . a "ministry of reconciliation" . . . in response to a letter . . . from President Eisenhower.

They invited all churches in Little Rock and throughout the state to hold services at 11 A.M. on Columbus Day, Saturday, Oct. 12, for special prayers for law and order and understanding and compassion.

They asked each church to call in "groups of intelligent, thinking laymen to discuss the ministry of reconciliation."

Dr. Robert R. Brown, Protestant Episcopal Bishop of Arkansas, presided at the meeting . . . He read the President's letter and two other letters from Gov. Orval E. Faubus . . . and from the Little Rock school board, welcoming their mission. . . .

Bishop Brown . . . asked a group of five leading local clergymen and Representative Brooks Hays of Little Rock, as president of the Southern Baptist Convention, largest denomination in the state, to meet at his home. . . .

All agreed on the need for a work of reconciliation. . . .

Bishop Brown emphasized the distinction between the ministry of judgment — of taking a stand on the issues that have arisen through the school crisis — and that of reconcilia-

tion. The latter is the urgent need in this city because of divisions within the various congregations, he said. He said this did not mean withdrawing from positions taken on either side of the issues by any of the clergymen involved. . . .

The President's letter said the immediate question was not agreement with a particular decision of the Supreme Court but whether we shall respect the institutions of free government or, by defying them, set up either a process of deterioration and disruption or compel the authorities to resort to force to obtain that respect which we all should willingly give." . . .

The ministers at the meeting decided to add a prayer of repentance and one for the youth in the city's schools to the four prayers suggested for the special Columbus Day services in each church and synagogue. These four prayers are:

- For support and preservation of law and order;
- For the leaders of this community, state and nation;
- For the casting out of rancor and prejudice in favor of understanding and compassion;
- For the people's resistance against unthinking agitators. . . .

(New York Times, October 4)

NCC Sends Message

The following message was sent to Bishop Robert R. Brown, Bishop Paul E. Martin, Rabbi Ira E. Sanders and Msgr. James O'Connell, all in Little Rock, Arkansas, by Dr. Eugene Carson Blake, President of the National Council of Churches:

As President of the National Council of Churches I believe I represent the prevailing opinion of the people of our constituency and many others of good will in expressing to you and others concerned profound gratitude for your call to prayer with regard to the present crisis.

As a manifestation of our association with you, I am asking our churches across the country to follow your lead and asking our people to join in this special occasion of prayer.

I am calling attention to the fact that you represent religious groups of all faiths and races and to the objects of prayer, as stated by you, which are: "To pray for repentance for having left undone those things we ought to have done: For support and preservation of law and order: For the leaders of this community, state and nation; For the youth in the city schools; For the casting out of rancor and prejudice in favor of understanding and compassion; For the peoples resistance against unthinking agitators."

I hope that through this united effort of prayer the fruits of the spirit may abound.

It has been reported that on October 12th, six to seven thousand persons attended 83 churches and 2 synagogues to pray for a peaceful solution. (ed.)

NASHVILLE OVERCOMES VIOLENCE

The force of a violent and lawless opposition to racial integration in [Nashville] schools was broken . . . on the rock of a community conscience outraged by the dynamiting of an elementary school. While the world's news-gathering agencies made ready to report "another Clinton," there were moments on Sept. 9, the first day of school, when mob action threatened to engulf the school zones. . . .

While the racist agitators whipped up opposition to integration, Nashville school officials moved quietly forward with their plans to comply with the law. Supt. W. A. Bass and W. H. Oliver, his assistant, met with parents and teachers of pupils who were to attend desegregated schools and appealed for their cooperation in meeting the problems of racial tension. (The real heroes of the battle, Supt. Bass said . . . were the principals and teachers who displayed tact, common sense and courage in the face of the mobs.) Meanwhile, the Nashville community relations conference and the Nashville association of churches worked to rally support for the school board.

Early on Sept. 9 police were stationed at all desegregated schools. Soon mobs of people gathered. They jeered at parents who came with their children to the schools, taunted the policemen, cursed, threw bottles and stones. Inclined at first to be lax, the police started a crackdown when the mobs threatened to get out of hand. . . .

On Monday night the police dispersed a mob of 500 whites at the school. As tensions mounted rumors raced through the city that various schools would be blown up. Then, shortly after midnight, a dynamite blast partially demolished Hattie Cotton elementary school. The blast galvanized the city into action. Police Chief Douglas E. Hosse ordered a swift and relentless crackdown. . . .

In a matter of hours on Tuesday the police counterattack had reversed an explosive situation and set a pattern which, visiting reporters agreed, many metropolitan police departments with better paid forces might copy. Protestant, Catholic and Jewish leaders of the city commended the police department for its firm enforcement of the law. Meeting on Sept. 19, 29 Negro pastors adopted a statement commending the mayor and the police for their "firm stand" in dealing with school desegregation problems. . . .
(*The Christian Century*, October 9)

METHODIST CONFERENCES RATIFY AMENDMENT

Little Rock Conference of the Methodist Church . . . ratified a constitutional amendment that would in effect provide for the gradual integration of Negro and white administrative officers of the Church. . . .

The amendment was adopted by the General Conference of The Methodist Church at its quadrennial session in May 1956, at Minneapolis, Minn., and was sent to annual conferences throughout the United States for ratification. The amendment in theory would abolish the Central Jurisdiction of the Church.

The Church is divided into six jurisdictions in the United States, five of them with geographical boundaries. The Central Jurisdiction, has no geographical limits and is composed of Negro churches only. The ratifying vote for the amendment . . . was 175 for and 14 against.

Under the rules of the amendment, a church could transfer from one annual conference to another or an annual conference could transfer from one jurisdiction to another. . . .

The Memphis Conference of The Methodist Church, after spirited debate . . . voted to allow Negro churches to apply for membership in white churches' annual conferences.

The Conference voted 151-37 to ratify the amendment already passed by the Methodist General Conference, governing body of the Church. . . .

The South Georgia Methodist Conference approved . . . a constitutional amendment, by a vote of 232-132, which would make it possible for Negro churches to transfer into white conferences on a two-thirds approval of all concerned, both Negro and white. . . .
(*Arkansas Gazette*, June 7)

North Georgia Methodists approved a measure . . . permitting integration of church conferences.

The amendment . . . was approved by the Atlanta delegation by a 335 to 128 vote.
(*Atlanta Daily World*, June 21)

MESSAGE FOR RACE RELATIONS SUNDAY

February 9, 1958 will mark the thirty-sixth annual observance of Race Relations Sunday. The theme is WHO IS MY NEIGHBOR? The Message was prepared by the Rev. Mrs. James D. Wyker, Minister-at-Large, Department of Social Welfare, United Christian Missionary Society, Disciples of Christ, and immediate past President, General Department, United Church Women, The National Council of Churches.

The Message contains a challenge to practice Christian brotherhood in this period of racial crisis. It may be purchased from the Department of Racial and Cultural Relations, National Council of Churches, 297 Fourth Ave., New York N. Y., at \$2.00 per hundred or 4¢ each.

Also available are "Program Suggestions for Children" at \$3.00 per hundred or 4¢ each; "A Program for Young People" at \$3.00 per hundred or 4¢ each; and "Worship Program for Race Relations Services" at \$3.00 per hundred or 4¢ each. These undated pieces may be used throughout the year.

WORLD COUNCIL ACTION

Leaders of the World Council of Churches moved . . . to aid individual churches in improving racial relationships in a two-part plan submitted to the organization's central committee.

The plan calls for (1) the appointment of a full-time consultant to work with churches throughout the country in solving race problems, and (2) the beginning of studies into "Biblical and theological bases" for racial relationships.

The plan was reported by the Rev. J. Oscar Lee who recently completed a world wide survey on racial conditions.
(*Atlanta Daily World*, August 6)

SUGGESTED READING

A GUIDE TO SCHOOL INTEGRATION by Jean D. Grambs, Public Affairs Pamphlets, 22 East 38th St., New York 16, N. Y. — 25¢.

LET THE RIGHTEOUS SPEAK by Clemonce Sabourin, Pageant Press, Inc., New York, N. Y. — \$2.50.

CHRISTIANS ARE CITIZENS edited by Malcolm P. Calhoun, John Knox Press, Richmond, Va., Paper, \$1.25.

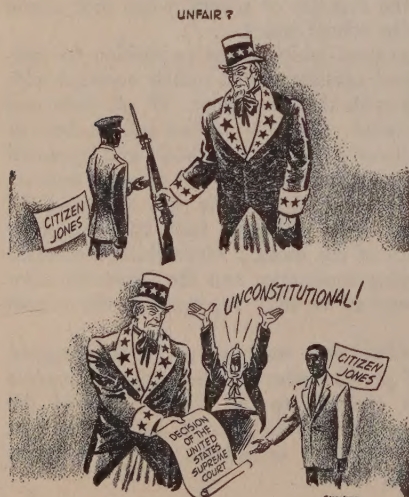
THE JOURNAL OF NEGRO EDUCATION, Summer, 1957 — *The Negro Voter in the South*, Howard University Press, Washington, D. C.

CHILDREN, TOGETHER — A Manual for Study Groups on Integration in Public Education, Available from Community Service Bureau, American Jewish Committee, 15 East 84th Street, New York 28, N. Y. — \$1.00.

AN ADDRESS TO CHRISTIANS AND CHURCHES CONCERNING RACE RELATIONS, Department of Christian Citizenship and Action, Church Federation of Greater Chicago, 77 West Washington St., Chicago 2, Ill.

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

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